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At the time when the people in this area still made their clothes out of foeja /beaten tree bark/, they fetched from this hill the stones from which were made the little hammers (ike) with which the tree bark was flattened. The headman under whose leadership the move had taken place bore the name of Samba-langi, "covering the sky." The village was strong because it was surrounded by three earthen walls. Samba-langi continued to be invoked for a long time by people from Wotoe who brought buffaloes to Lake Posoe: "Samba-langi, give us health, and do not let the buffaloes die on the way."

Now the story goes that the son of Samba-langi, once when he was bathing in the Kalaena, saw maize leaves and other refuse floating in it. This convinced him that there must be people living upstream. He followed the river upstream and came to the country now known as Saloe-maoge. There he saw a bamboo container hanging on a sugar palm, in which palm wine was collected. The people of Lampenai drank some of the liquid and then placed salt and sugar at the foot of the tree as the price for the enjoyment. After that they returned home.

When Samba-langi learned of the vicissitudes of his son, he ordered him to go back to the land upstream and to try to contact the inhabitants of Saloe-maoge. After they had again placed salt and sugar at the foot of a tree, they hid in the bushes in order to see who came to get these delicacies. Before long there appeared a man who was totally naked and who fled immediately when the coastal inhabitants showed themselves. Nevertheless eventually they managed to establish contact with the man and his fellow tribesmen. Coastal and mountain inhabitants made friends with each other. When the question came up as to who was the younger (inferior) and who the older (superior), the mountain people said to the people from the coast: "Of course you are our superiors, and we shall show you honor, because you wear trousers and a jacket, while we wear only a loincloth."